The Crying Sinnes REPROVED.

n°26

WHEREOF

The Rulers and People of *England*,

are highly guilty; With additions to their own Confessions held forth by them in a Declaration of their own, bearing date *Septem.* 23. wherein these three Nations are called to a day of solemn Fasting, &c.

WITH MEEK

EXHORTATIONS

To this present

PARLIAMENT,

That they take heed to themselves lest they make the guiltless to suffer upon the account of Blasphemy or Error, *&c.* while the evil doers go free, and the false Prophets defended.

And this in love to all their souls is a warning to them

from one that loves Equity and true Judgement, and hates every false way, and is a friend unto the Commonwealth, waiting till true justice be exalted in this Land, who for want thereof is a sufferer with the Saints; who bears the reproaches for Jesus Christ.

E. B.

London, Printed for *Thomas Simmons* at the Bul and Mouth neer *Aldersgate*, 1656.

A ſober

REPROOF

Of many particular

SINNES:

WHEREOF

The Rulers and Teachers of *England* are guilty.

HOVV long? How long ſhall Gods righteous ſoul be grieved, and his pure Spirit vexed with the vain oblations and offerings of them whoſe heart is far from him, even after their Idols, and in their covetouſneſs, and earthly honors of this vain world, while they honor with their lips and profeſs love with their mouthes in outward obſervances? How long Lord ſhall thy enemies lean upon thee, and ſay, *Is not the Lord amongſt us?* while they oppreſs the innocent, and make a prey upon the upright, and tread thy glory underfoot, and deſpiſe thy Law and Ordinances, and ſet at nought thy children, and cauſes them to ſuffer grievous burdens under heavy hands of cruelty, every one ſmiting with the fiſt of wickedneſs? Wilt thou be pleaſed Lord with a ſacrifice of the unclean hands,

given unto thee from polluted hearts, offered upon the
own precepts in set times? VVilt thou be worshipped in
ons and traditions, in a set day, of hanging down the head
for a moment? Canst thou accept a Fast appointed by the
while the bands of wickedness are not loosed, nor the opp
And wilt thou be found in a way decreed by the children o
way is corrupt before thee? Yea Lord God men seeks, b
own way; and they call upon thee, but not in thy Spirit;
towards thee, but not at thy door; they ask of thee the
Justice, and they delight in approaching to thee, and they
tion that works righteousness, yet doth their sins cry alou
and their oppression and backsliding calls for vengeance
heads; *VVhen will you be wise yee Rulers, and learned you*
earth; for now the jealousie of the Lord burns like fire, and his
dled more then a little; and yet you do not trust in him, but in the day
Fast you finde your own pleasures, and in the day of your humi
hearts are lifted up in vain glory, and you presume in his presence, and
Lord, but doth not that which he commands; for the oppressed is not
the captive is not freed, nor the hungry fed, nor the naked cloathed;
soul is wearied with you, and your offerings unto him is as if you cut
neck, and your incense is unto him as if you blessed an Idol; you
Fast which God hath chosen, and makes unto your selves a Pre
in which your work is not accepted; while your fear towards God is taught
your own Precepts, and they that fear the Lord mourns for you and
know his way wisheth good towards you, that your eye might
hearts understand that which belongs to your peace; but you
of instruction, and chooseth your own wayes, and doth that
the sight of your own eyes, and you weary the Lord from day to day,
pressed under iniquities, as a cart is pressed with sheaves; and
soul be avenged upon you, and upon such a Nation as this, whose
him is taught by the Precepts of men, and whose worship of him
the vain Traditions of their own inventions; hear ye deaf, and
behold the Lords hand is upon you, and you know it not; his
nigh you, and you are not aware, but exalts your own horn,
seeks unto your selves a Kingdome to rule in oppression over the
who cryes to the Lord day and night under the heavy hand of
which lyes upon the innocent, but you will not touch them with one of
fingers, woe is me for you, for your destruction comes upon you as an
and your desolation as an unresistable flood; for you regard not the
of the poor, but makes it a thing of nought you that pass by: Hear
der ye Parliament of England, ye are something concerned herein, if
to be established, loose the oppression of the innocent; and let the
free, for this the Lord requires of you more then your oblations and
humiliation, wherein you make a shew of repentance to the Lord

down

... a day like a Bulrush, when your hearts are not truly upright

... I have viewed, proceeding from you, as the first work ..., and therein you declare your selves to these three Nati... relentings before the Lord, [I wish your hearts were as ...] and first you say, *Such hath been the out-going of God for his ... generation, that none as men but must say, It is marvellous in ... and none as Christians, but must cry out, It is the Lords doings.*

... which I answer: Indeed true it is, that the out-goings and dea... the Lord have been and are mighty and wonderful in this Na... for his people, which now are trodden upon, and oppressed, ... some of you; and indeed some of you were partakers ... degree of his power, and outgoings with you, while you stood ... selfe, and then it was marvellous in your eye, and you could ... *It is the Lords doings*; but Friends, will you consider how you ... and into what ye are fallen, so as that instead of being the ... people, you are turned enemies to the Lords people, and he is de... from you, and hardly goes out with you any more: while you ... in your own eyes ye loved justice and judgement; but now ... exalted and lifted up, and hath forgotten the marvellous doing ... God, and Judgement is turned backward, and Equitie is fallen, ... hand of oppression is laid heavy upon the Lords servants; Oh that ... would lay it to heart before the decree be sealed against you, when ... time of repentance can be found by you. And further you say, [*He*] *the Lord hath always been a ready help in time of need, & never did his poor ser... seek his face in vain, neither did he ever lend a deafe eare to the voyce of ... weeping.* To which I answer, Verily it's true, he is always a ready help ... his servants in time of need, neither did we ever seek his face in vain ... when we lay under the griev ous oppressions of the enemy; nor you ... selves (some of you) sought not in vain while your hearts were up... with him, but had the deliverance desired by you out of the hands ... all your enemies, & their necks to tread upon, but it is not so now, inas... much as you are become vain, formal seekers, & hypocritical fasters, & a ... ear will the Lord lend to you, & to the voice of your weeping, til you ... remove the oppression from off the neck of the distressed, & you shal seek ... face & find no answer from him; for the vision shal fail unto you, and ... though you houl unto him, and call upon him, yet will he hide his face ... more & more, & leave you to your selvs, & will not regard the voice of your ... crying, & though you have found him a present help in time of trouble & ... your need in the day of your integrity, yet trouble & destruction shall ... upon you, & no help from him shal you find, till you return to him ... with all your hearts and spirits, and lay down your own crowns, and exalt ... him the Lord of glory, who is now appearing in power. And further you ... say, *in the midst of such unequalled & signal mercies, how great hath been & is ... your ingratitude and unfruitfulness.*

To

To this I answer: Truly have you spoken to your own [illegible] ingratitude and unfruitfulness exceeds many that went before [illegible] justly were cut off for the very sins of which you are highly guilty. [illegible] more may I add unto your confession, how great hath been your [illegible] oppressions, and pride, and vain-glory, and self-exaltings, and [illegible] tical fastings, and confessions with your mouths, when your hearts are far from the Lord; yea, as your mercies hath been unequalled, your sins cannot be numbred, as though you sinned that Grace might abound; or did evil that good may come; or took liberty to your own hearts lusts, from your former mercies and deliverances received. Thus further you say, *Should the Lord say unto you as once he did unto Ephraim is joyned to Idols, let him alone; that same Sentence would be your desert; as insensibility is your crime, so it might be too justly made your punishment.*

Answer; Yea verily the Lord may say so unto you; many of ye Rulers of England is joined to Idols, let them alone; and that same sentence is your desert; but Insensibility is not wholly your crime; for you have had a day of visitation from the Lord, in warning of you by the mouth of his Servants; and you are not altogether unsensible of your crime of oppressions, and false worships, and Idol Shepherds Oblations, which you are joined unto, and your punishment will justly be the same; for the time comes that it shall be darkness and night upon you, and you shall seek the Word of the Lord but shall not finde it; for God will smite your Idol Shepherds, and break down your Idol Altars of vain Traditions, and the Lord will leave you to your selves to wallow in darkness and in the way of death; and the Servants of the Lord shall let you alone, and shall no more weary themselves with seeking to reclame you. And further you say, *VVho hath been melted with mercy? who hath been broken by Iudgements? a sinful Nation; a people laden with iniquity; a seed of evil doers; children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel to anger; they are gone away backward; why should ye be stricken any more? ye will revolt more and more.* And further you say, *As those sad words do Characterise us as fitly as these of Iuda; so if that sad destruction should also be our doom, we could not but acknowledge the Lord is righteous in all his wayes.*

Answ. Verily few of you have been melted by mercies, or broken by Judgements, but are a sinful Nation, a people laden with iniquity, a seed of evil doers, and ye have read your own character fully, for you have forsaken the Lord, and are children that are corrupters, and are gone away backward, and provokes the holy One of Israel to anger; and true is it, why should you be stricken any more, or warned, for you will revolt, and turn aside more and more; how truly have you numbred up the sum of your own Estate, even to your shame and confusion of face, and to the justifying of the Lord when he in vengeance appears to

judge

even assuredly that sad denouncement will be your doom,
Judgements shall overtake you when the Seed is gathered
you, even desolation of Cities, and madness of Prophets,
all smite you together with confusion, and you shall not bring
once in the Land, neither shall the Nations have peace in
while you revolt when you are stricken, and persecute the
when they warn you.

In the day of your recompence, you shall indeed confesse to your
tion, that the Lord is righteous in all his wayes; and fur-
ther say, *How deeply have you grieved your God, in not mourning as you
for that prophanenesse and barrennesse that is so ripe amongst you, even
such means of knowledge and grace, and in not being sensible under,
making a sanctified use of those rebukes you have of late received.*

Answer. Yes, you have, and doe daily even in your set daies and
of Fasting deeply grieve the Lord God, in not mourning and fa-
sting with a heart prepared to the Lord, but in hypocrisie and even for
strife and debate: indeed ignorance, and prohanenesse, and barrennesse
abounds among you, and you are ripe therein to be cut down for the
fire, even the more ye are inexcusable, because you have neglected the
messages of the grace of God, and means of knowledge from the mouth
of the Lords despised servants, whom you have persecuted even in cru-
elty, some of them unto death, and have imprisoned others unjustly,
while your false Prophets and Diviners have been set up by you, who
have slabbed you with untempered morter; and you have made your
hearts insensible, by hardening your hearts against reproof and re-
bukes, which some of you of late have received; the messengers of
which rebukes have been evil and shamefully entreated in your Towns,
Steeple-houses, and Highwaies, and elsewhere in your Dominions; and
how should you but be ignorant, and prophane, and barren, while you
cannot receive the message of Light, but stumbles at Christ Jesus the
Light of the world, and cannot believe in the light wherewith Christ
Jesus hath enlightned every one of you which is the way to knowledge,
and to receive righteousnesse into your soules, and therein to be fruit-
full to the Lord.

And you say, *Every individual man hath helped to fill up the measure of
their sinnes; First, in not improving mercies so fully as might have been to his
glory from whence they were received.*

Answer. Indeed I believe not one of you may be excused in the
sight of God, but are all guilty in filling up the measure of transgressi-
on, and even in not improving mercies to the glory of God; for had
you improved the great mercies of your Deliverance and Conquest over
your Enemies, the Nations had been in peace and rest before this day;
but you strove to glorifie your selves, and sought a Kingdome of riches
and honour to your selves, and who might be the greatest and highest,

to the pleasure of some, and to the grief of others; and mercies to your selves, and not to him that gave them; your Dominions filled with distractions, and feares, and every side, and your Dominions are as broken vessels joyned together, but is full of wickednesse, and false worships, and in your own Counsels are you filled with And thus it is justly come to passe upon you, because of sions.

Again you say, *In the sad neglect and want of Activity, Integrity in Magistrates and others impowred therein for the suppression of vice and crying enormities.*

Answer. True, it is a sad neglect, and want of Activity and in the Magistrates hath been, and is, to punish and suppress therefore it abounds in all fulnesse in the very streets, and wholly contrary; for vice hath gone at liberty, while the and such who have been impowred, have been active, and gour; and no neglect found in them to punish (or rather to and suppresse) the innocent and meek of the earth, and even done violence to the harmlesse, witnesse most parts of prisons in *England*, how many have been beat and abused, and knocked down with staves, in the sight of some of the Magistr how many have been imprisoned for passing on the highwa through their Towns, and some for declaring against Vice and Enormities, which one day must be laid to yours and their charge a sad neglect hath been for want of justice and true judgement they that have been impowered, have turned their power against Lord, and have been active to lay their sword upon the guiltlesse, the guilty have gone free; witnesse many who have been in your Steeple-houses by violent men, and afterwards commi prison, while the peace breakers and violent have gone free: And indeed it is time to lay these things to heart; for till you purge your from these iniquities, you shall never be established, nor your Dominions in peace; for, for these things, and such like abominations are you filled with distractions, and feares compasse you about, and that justly from the hand of the Lord, as the light in your consciences shall witnesse in the dreadful day of account, which commeth suddenly upon you.

Again you say, *In the abominable blasphemies vented and spread of late through the apostacie of, and the abuse of liberty, by many professing Religion.*

Answer. No doubt but blasphemy is a crying sin, whereof the Land is guilty, if you were able to judge thereof, but rather indeed the cause is not rightly stated; for you call that blasphemy, which is truth, such is the grievous ignorance of some of you: And this, I am sure, is your great

demning the guiltleſſe, rather then ſuffering the guilty
Friends, beware, left your judgement be ſo corrup-
il good, and good evil, and the upon approve the
the good, being given upon hardneſſe of heart, and
and ſuch were the ſins of the Rulers in Iſrael, who
the Prophets under the account of Blaſphemie, and
approved of the Prophets that Prophefied falſly, and of
bore Rule by their means; for the people loved to have
My ſoul wiſheth that you Rulers may be wiſe, and ye Judges
in this particular, leſt you go in the way of your Fore-
deſtruction, perſecuting the innocent without cauſe, through
ment of the way of truth, which may be called by you He-
blaſphemie, who in the blindneſs of your minds cannot diſ-
the things of God; for in that way which the wiſedome of the
Hereſie, do we worſhip the true God of our Fathers; and
much the more I may warn you herein, to take heed for the
, becauſe you have ſome of you been highly guilty of this
ion of late, even in condemning the guiltleſs concerning this
, ſo that thus for you I may more truly ſtate the particular. In
ible violence and oppreſſions acted of late upon the inno-
them who have worſhipped God in the Spirit, through the wick-
ſome Rulers, and the abuſe of liberty, by them which have
love to God and his way, through the falſe judgements, and
opinions of many, who have called truth errour, and the
blaſphemie: And this is your ſin, of which if you that
repent not, and turn from it, and beware of it for time to
your honour ſhall fall into the duſt, and your fall ſhall be more
into confuſion and deſtruction then any that have yet gone before
of late the Lord powerfully hath begun to work, and to vent
through the mouths of his ſervants, and to bring out of the
and Blaſphemies (which hath reigned ſince the daies of the
) the true and pure Religion, which ſtands in the exerciſe
Conſcience.

Again you ſay, *In the little love and tenderneſs which is even amongſt Pro-
feſſors themſelves towards one another, who whileſt they contend for things
diſputable, leſe that which is certain, even charity; without which they be-
come as ſounding braſſe, or tinkling cymbals.*

Anſw. This is alſo your ſin, and the ſin of the Nation, want of love
tenderneſſe in Profeſſors towards God, and one towards another;
that love which appeares, is but in the ſhew, and in the forme and
likeneſſe of things, and not from the true ground of love and peace;
of theſe are they that hate the Light, and walk not in the Light
which Chriſt Jeſus hath lighted every man that comes into the
world, in which the unity of Saints do ſtand, and in which their love

is one to another; and they that are out of the Light, [illegible] ritie, which is the bond of perfection; and these that [illegible] of Christ, to guide them in the waies of God, are in [illegible] and words, and actions, as sounding brass, and as a [illegible] and these are they that are in the Disputes, and Com[illegible] about the Letter, drawing their own consequences and [illegible] it, in their own wisedome, and knowledge, and sensual [illegible] and those lose the substance, and know not that which is [illegible] Jesus in them, to be Ruler over them, but are as dry trees, [illegible] up; and all their Profession will wither, and all their [illegible] will perish, and their shew of things in the outward appear[illegible] be confounded, who know not the Light of Christ to guide them; [illegible] Light is the ground of true love and tenderness, and brings to the [illegible] ledge of things certain out of the contention of things disputable.

But further you say, *In allowing difference in Formes, more [illegible] divide Christians then agreements in Fundamentals has to unite them, [illegible] of the dangerousest and fruitfullest seed that hath been sown by the [illegible] ous One.*

Answ. Christians are they that follow Christ Jesus, who are not [illegible] only in name, but in practice; and they are one, and cannot be [illegible] as they walk in the Light which comes from Christ, who is the [illegible] tion, or fundamental Principle of the Religion, which is not in [illegible] but in power, agreeing in the foundation, and in the whole [illegible] But Friends, you seem to charge the late Powers of the Nation, [illegible] your selves, yet some part of your Body which now is in power, [illegible] great things, with no less then to be Satans Seedsmen; for if allowing difference in Formes be the dangerousest and fruitfullest seed that [illegible] was sown by the Envious one, as you say it is; then who do you blame, either the foregoing Parliaments, of which some of you have been, and so cannot be clear from that evil, or the Protector himself? and this seems to be a very great charge upon him (whose judgement is appearingly to give allowance unto difference in Formes) to be the Seedsman of Satan, or to allow the Envious One to sow the seed which you call dangerous; it is not Christians that ere divided it, but the Sects and false Opinions, men of corrupt minds,

Thus much in Answer to the words as they are laid down: But I rather choose to speak to the mind or intent of the Penmans Spirit of your Declaration, which implieth an inclining to be against many Formes, and to bind up all into one Forme of Worship; and so thereby, though some which is evill would be shut out, yet would the true spiritual worship of the Saints above all assuredly thereby be excluded, and the tender spirits of people who truly seek God, would be oppressed: But keep your selves from that evill I warn you, lest you be broken, and never bound up; and lay no law, nor make no law upon Religion, but let Religion

desire

... only lay your Law upon Peace-breakers and violent ... mens consciences to a Worship by your Precepts already, or by such as may be made, if you ease the oppressed, ... establish you in peace if you fulfil his Will herein.

... you say, *In not being fully sensible, though the Lord in the depth of ... and righteous Judgements hath for some years last past been overturning Authorities in these Nations, and hath as it were been passing ... Vessel to Vessel, he hath been pleased ever since his people publikely ... to the Trumpet, still to set up Rulers who have allowed them the free ... and profession of them.*

Ans. Indeed you are not sensible of the righteous Judgements of ... overturning several Authorities in the Nation, and therefore you ... same abominations as they did who were overturned, till you ... overturned as they were; but tak heed to your selves lest you be ... then poured from Vessel to Vessel, even spilt in the dust of misery, ... more gathered again: Your last part of this particular is false, ... are in the pure Religion, and in the exercise of our pure con... have not from some of you our Liberty, but are cast into Goals ... and banished out of your Towns and Cities, some of us ... that have been Rulers set up; if this be doubted by you, exa... through your Nation, true testimony may be given; so that here ... have spoken better of the Rulers then indeed it is, and would make ... Nation believe untruths to establish you; though I condemn not all, ... my words is towards the guilty, that they may repent, lest they pe... in their iniquities, and be cut off in their transgressions, and the ... be upon you all for somes sake.

... you say, *In that Athiestical and luke-warm spirit, too commonly ... you, whereby not only the form, but the power of Godliness is reproached, ... accounted as a vain thing, but also too many have fallen from their first ... and others esteem themselves rich while they are miserable poor, and blind ... naked; sins which are the highest aggravated by being committed in Countries ... the glorious Light of the Gospel shines clearest.*

Ans. This you have confessed truly to your own shame, in the sight ... Nations, your spirit is not only luke-warm unto righteousness, ... is too common among some of you to be zealous and hot in persecuting the way of righteousness; and indeed many of you are grossly fallen from your first Love and Integrity, and thereby the power of godliness is not only reproached by you, but persecuted and counted vile, and ... that live in it oppressed; such is your zeal in your dead form, some of

you, that even you count the true way and worship of God
you are the men that esteems your selves rich while you
and blinde and naked, and your sins are aggravated the more
because God gives you warning daily by the mouth of his S
holds forth the Light of the glorious Gospel, and bears witn
face against your abominations and Idolatries committed by
all this you continue in your Iniquities, and evil entreats the
of Peace unto your souls, and are the men indeed which
even many by their works, saying in their hearts there is no
truly as you have confessed your sins, so must you confess th
the Judgements of God upon your own heads if you return
living God, and own the day of your visitation.

Again you say, *In being more dissatisfied, that you have not al*
aimed at, then thankful that you have obtained so much a
joy.

Answ. Verily this is not the least of your sins, but
others; for you aim at that which you shal never obtain til
ful, and walk worthy of what you enjoy; and this is the way
pressed, and take off the yoak of the poor and needy, and
you may be heard; and seek not your own honor, for that
of dissatisfaction and unthankfulness among you, and the
abuse the mercies which you do enjoy, having lost the sence
er dealings of the Lord with you.

Further you say, *all which, with other the grievous sins of the*
ons, call aloud upon all the good people in them, to lay low in the sigh
ded God, and by Prayer and Humiliation (a way which in our de
we have found both our duty and comfort to tread in) to seek
wrath, and that he will be pleased for his own Names sake to rem
ver accursed thing there is amongst us, and that as he is our God,
his people.

Answ. Indeed, many more grievous sins is highly aboun
three Nations, your own oppressions and self-seeking honor
glories in your self-performed righteousness, which your pe
the Innocent by grievous and unjust Fines and Imprisonment
ding the cry of the poor, which lies under the heavy hand of
of you subordinate Rulers; these abundantly adds to the measure of
iniquity of these three Nations, all which abominations cri
vengeance upon the heads of some of you rather then for
for in cries not for humility, this is your ignorance; but the

lay low in his sight, who ye highly offend every day; and
you, and suffers under your iniquities, though you reward
them with persecution and hard censures of cruel dealing till
your wickedness you repent, and turn from it, all your Prayers
lations, and set dayes of seeking God in your rebellious Hy-
hearts, shall never appease Gods wrath, but the rather shall
unto, and kindle it more abundantly against you: away with
lations, and false divining Prophets, they are a weariness to
and his hand is against them, while your hearts are upright
and though sometimes some of you have found God near
ness when you called upon him, even when your hearts were
upright with him; yet in vain you now set your selves to
and your cry he will not hear, nor his wrath shall not be appeas
have truly confessed the cursed thing is amongst you, even
ity of the deepest nature, both in Teachers and people, and
repent and remove every burden from off the innocent, the ac-
thing cannot be taken away; but for his Names sake which is E-
Justice, Judgement must be bring upon your heads, and unto
will be a God of vengeance, and unto him shall you be a people
wise, except you break of your sins by righteousnesse, and your
by shewing mercie to the poor.

Further you say, and this you desire, *That he will infatuate the Counsels, and defeat the designes of all those that labour to exalt themselves against the Lord, his Son and his people.*

Friends, you or some of you are the men which seeks to exalt
selves, (and not with) and therefore against the interest of the Son
God and his people; instance the unjust suffering of many of Gods
people, who know the Son in them, to rule them under your Laws upheld
and acted in by some of your selves; and you say in your hearts
will not have this man to reign over you, for you own not the bring-
that Message, but uphold your false Prophets which speaks smooth
things to you, and cries Peace while you follow your own wayes; and ve-
rily herein you go to seek God against your selves to your own destructi-
being some of you the very men guilty of the Abominations which
and propound to your selves in your humiliation to pray against;
eye is blinde, and your hearts unbelieving, and ye know not
you do; and your own counsels and designes, or so much of them as
is against the Innocent, is sure to be infatuated, and defeated,
you shall receive from the Lord the answer of your requests upon
own heads; for you labour against the Interest of the Son, while
seek to binde any mans conscience to this or that Worship.

Again you say, *That he will be pleased in a most special manner* [illegible] *his presence to those who are entrusted with the management of* [illegible] *these Nations.*

Answ. If you do his will, and fulfill his Ordinances of [illegible] quiry towards all men, not seeking your selves in any thing [illegible] Lord in all things, and wait on him in his Light, by which C[illegible] neth every one of you, to be guided thereby in all your wayes, [illegible] presence you may enjoy in a special manner, in the managing [illegible] fairs to his glory; but if you keep not the conditions of the Lord [illegible] ing his honor onely, and in denying your selves, his presence [illegible] not finde with you, but shall be filled with desolations and co[illegible] and the Nations over whom you are entrusted shall not have [illegible] deliverance in your dayes, but they under you shall have con[illegible] oppressions, and the special presence of the Lord shall not be [illegible] you or to them; and remember this is a warning to you.

Again you say, *That he will appear the mighty Counsellor experienced* [illegible] *them.*

Answ. If you stand in his counsel, and walk in uprightness [illegible] before him in the Light of Christ Jesus, then will he appear to be [illegible] ty in his counsel with you and for you, otherwise shall you be gi[illegible] to follow the counsels of your own hearts, which shall never bring [illegible] good, but evill to your selves, to your whole Nations, and this shall [illegible] know experimentally by the Light in your own consciences.

Again you say, *That he would in all things spirit you unto the work [illegible] which you are called, and give you unity among your selves, even the best [illegible] that of the Spirit, in the best Bond, that of Peace, that as you are a people [illegible] ding in mercies, so you may abound in returns.*

Answ. The work is great unto which you are called, and shall [illegible] be accomplished by you, except you receive the Spirit of the Lord [illegible] ruled therewith in your own hearts; for if you rule for him, you [illegible] first be ruled by him, [mark] and ordered with his light, which will [illegible] demn every evill affection in you, and this is the Spirit of unity [illegible] best bond of peace which is most precious, which brings forth a [illegible] walking with the Lord in all righteousnesse before him, and being [illegible] very one in particular with this spirit, and united to God, and one [illegible] nother, in not seeking your selves, but the Lord: This is the way [illegible] Gods blessing is received, and a returning unto him of praise for his [illegible] cies; but I wish you are not rather adding sin unto sin, and fulfilling the measure more and more of your transgressions, till the wrath of the Lord break forth against you to confound you for ever.

[illegible] say, And that at last through the unwearied goodness of our God [illegible] after such memorable revolutions may be setled upon the sure [illegible] truth, mercie and peace, and his people henceforth being deliver- [illegible] may serve him without fear in holiness and righteous- [illegible] all the days of their life.

[illegible] the goodness of God hath been unwearied to these three [illegible] many respects it appeareth, and many memorable revoluti- [illegible] to pass in this last age, even in cutting down one power [illegible] of oppressions after another, till many great mountains [illegible] and the Nations levelled; and the Lord is now bringing his [illegible] to pass in overturning once and again, till his Reign and his [illegible] exalted over all in truth and righteousness; and if you shor- [illegible] hand in your oppositions and persecutions, your selves shall [illegible] overturned, that God may in righteousness settle these Nations [illegible] as a wavering leaf, and as an ungirded vessel, full of [illegible] distraction, fears and jealousies) even among your own selves, [illegible] in your ways and thoughts in Truth, Mercy and Peace; but in [illegible] and Oppositions, and Confusions, stand tottering like a [illegible] and the proud is exalted, and the poor is despised, and [illegible] love *Sion* are set at naught; and verily you go not the way to [illegible] Nations upon the true foundation, but backsliders from the [illegible] truth: what is the foundation? upholding iniquity, and establish- [illegible] false Prophets and Diviners by a Law; and such who the Lords [illegible] against, who upholds the horrible filthy thing, and abominati- [illegible] the earth; and confusion is upon them till they be overthrown, [illegible] deceive the Nations more? therefore hear ye deaf, and look ye [illegible] and understand ye hard-hearted, love Truth, and Mercy, and [illegible] in your own hearts, and depart from Iniquity; and cast away [illegible] souls, and cease from evil, and learn to do well; and put away [illegible] of your own doings, and turn to the Lord in this the day of [illegible] consolation, and to the light of Christ Jesus, wherewith he hath [illegible] you; take heed, thereby to be guided every one in particular, [illegible] and tenderness, towards God and towards man; not ruling in [illegible] and Oppression, nor making Laws in your own wills, accord- [illegible] your own thoughts, as some that went before you have done, till [illegible] were cut off, as you are witnesses, who were made in the hand of [illegible] their executioners; and if you follow in any measure their [illegible] of wickedness, take them for an example in a cursed end; in [illegible] all your souls this I write, and not to shame you in your wicked- [illegible] rather that you may repent, and that you may know how to ex- [illegible] your selves in the Law of God towards the Nations, and that eve- [illegible] may be removed, and the oppressed may go free, and the [illegible] of iniquity may be broken; and this is the Fast accepted of the

Lord.

Lord, required of him from you, which if you observe ... hearts, a Blessing will the Lord make you unto the N... sent age, and unto your selves for evermore: but if ... hearts against the Lord, and tread in the steps of ... seek to limit the Holy one, or to binde the tender ... Lords People, then shall you fall into their perdition, ... up in everlasting confusion, and your memorial shall ... ons to come, and shall be a hissing among the Heathen ... deliverance will God bring another way unto his people, ... throw, if you walk not in the council of the Lord.

And whereas upon the consideration and pur... said, you have ordered that a day be observed ... *solemn humiliation and seeking the face of God ... diation of Christ, in England, Scotland and Ire...* which in much tendrrnesse of spirit I desire to ... you seek his face in the hardnesse of your hearts, ... way of your own peecepts, while the yoke of the ... pressions in these Nations are not broken from off ... of the poor, his fece shall you not behold though ... it, but in vain shall you weary your selves, and shall ... without issue as to that which you desire, and his cou... shall be hid from you till he shew his face for evil ... and not for good; and to your it shall be said, To wh... dose is your Oblations and Solemn Meetings? Wh... required it at your hand? even your own doings ... pointed Altars of Inventions which the Lord can... from you; therefore give ear yee Mountains, an... tall Cedars, if you establish the false Prophets, wh... a prey upon the people through covetousnesse, ... acteth the abominations of Israel in preaching, ... and in divining for money, and in crying pea... wicked, by a Law, and maintain them through the o... of the poor, in the crying oppression of Tythes, ... wise impoſing such things upon the tender consc... any Act or Statute made or allowed by you, God ... hear your cry, nor answer your requests, nor ... blish you in peace, nor the Nations over which yo... likewise, if you make a Law, or allow such a on...

...ch any way may tye or limit the ſpirit of ... any of his ſervants from reproving the a... of the times in Rulers, Teachers or Peo... Sects, or Temples, or places otherwiſe ... whatſoever, the Lord will not hold you ... ſurely, if you do but hide your face ... ſuffering of ſuch, who through the wicked... come under you, may be afflicted upon ſuch ..., you ſhall not be altogether innocent, but ... ſhall be upon you likewiſe, if any for con... deny to anſwer upon any account, accor... to the former vain cuſtomes of the Nations, ... thereto in ignorance and blindneſs, in hu... traditions, and thereupon ſuffer impriſonment, ..., or otherwiſe whatſoever, by any order from ... from any of your ſubordinate powers, you ... guilty in the ſight of God, of that ſuffering ... innocent in ſuch a cauſe, much more ſhall you ... if by any means, in any cauſe, upon any ... men be compelled by any authority of this ... to ſwear; likewiſe if any ſuffer for not bow... hat or knee to any of you, or of your Judges, ... Officers, and thereupon be accounted tranſ... ers, the Lord ſhall account ſuch things oppreſ... on your hands, tyrannie and cruelty, and ... ſhall not eſcape unpuniſhed as the Lord lives; ... and many more abominations which of late ... abounded in theſe nations, cries for vengeance ... ſome of you who have had your hand deep... dipped in ſuch oppreſſions, and therefore to you ... a warning to break off theſe ſins by righteouſ...

 nels

ness, and these evils by true repentance, [illegible] Fasts prove onely for strife, and to smite [illegible] fists of wickedness: Clear your selves, [illegible] your hands from these abominations, lest the [illegible] them be given you to eat for food; and let this [illegible] ye Rulers be acceptable counsel unto you, [illegible] dayes of happiness may appear, and the long expected and wailed for day of liberty may yet dawn, through this dark night of bondage which overshadows your heads, that you cannot behold the glory of the sonne, and herein shall you be established, and we shall have cause to bless the Lord for you and with you; otherwise you shal never be renouned, but all your counsels and purposes shall fail and be cursed of the Lord, and evill shall be upon you, and upon the Nations for your sakes.

AND all you that fear God, listen and give audience, and let the fear of the Lord bee before your eyes, and keep your selves pure from the iniquities which the rest loves to drink in; and though your power be shorter, and your vote lower, then the uprightness of your hearts desires, yet unto God be faithful in bearing your testimony for him, and against all that which with the light of Jesus, you see to be contrary to him, and be awakened unto righteousness, judgement and mercy; the light is springing over your heads, and the day of the Lord is dawning out of darkness, and a seed is sown in your dominions which cannot bee rooted out

over-ſpread the Earth with the precious
and though it be ſtriven againſt to be
yet ſhall the branch and root thereof bee
renounced, for it is of the true Jew, and he
before it ſhall never more riſe up again.

And this is by a true Lover of your Souls, in faithfulneſs unto God: Given forth for your ſakes who fear the Lord,

E. B.

FINIS.

ERRATA.

Page 8. line 34. for *ere* read *are*, and add *is* after *it* in the ſame line: p. 10. l. 33. read *with* for *which*; p. 11. l. 9. add *not* before *upright*; p. 12. l. 22. add *and* after ſelves, p. 13. l. 18. r. *ſtands* for *ſtand*, and in line 21. read *backſlides* for *backſliders*; and in l. 21. r. *which* for *what*; and in l. 22. r. *whom* for *who*; p. 14. l. 17. r. *great* for *great*; and l. 19. for *fece* r. *face*: p. 15. l. 11. for *anſwer* r. *ſwear*; page 16. l. 8. for *wdiled* r. *waited*.